THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

DECEMBER, 1958 No. 18

The Churches' Fellowship for Psychical Study

Founder—Lt.-Col. REGINALD M. LESTER, F.J.I.

President—The Hon. Sir CYRIL ATKINSON, LL.D.

Vice-President—The Rev. Canon W. S. PAKENHAM-WALSH, M.A.

Hon. Secretary and Treasurer—The Rev. G. MAURICE ELLIOTT

Members of Council—

Chairman—Lt.-Col. REGINALD M. LESTER, F.J.I.
The Hon. Sir CYRIL ATKINSON, LL.D.
The Rev. Canon W. S. PAKENHAM-WALSH, M.A.
The Rev. G. MAURICE ELLIOTT
The Rev. J. D. PEARCE-HIGGINS, M.A.
The Rev. DONALD BRETHERTON, B.D.
The Rev. CHARLES HARRINGTON
The Rev. J. M. JAMES, B.D., M.Th.
The Rev. MCEWAN LAWSON, M.A., B.D.
The REV. F. S. W. SIMPSON, M.A., F.S.A.
The Rev. BERTRAM E. WOODS
Miss FRANCES BANKS, M.A.
Mrs. R. M. LESTER
Mrs. G. VIVIAN, M.A.
Miss A. E. WHITE

Committees—

Executive:

Chairman—Lt.-Col. REGINALD M. LESTER

Healing Central Advisory:

Chairman—The Rev. BERTRAM E. WOODS
Hon. Secretary—Mrs. R. M. LESTER
Assistant Secretary—Mrs. JEAN SYDNEY

Research:

Chairman—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.
Hon. Secretary—The Rev. DONALD BRETHERTON, B.D.

Hon. Vice-Presidents—

The BISHOP OF LONDON

and the BISHOPS OF BIRMINGHAM, RIPON, SHEFFIELD, TRURO, WAKEFIELD, WORCESTER and PITTSBURGH, U.S.A., the DEAN OF ST. PAUL'S the Rev. Canon E. CARPENTER of Westminster Abbey, the Rev. Canon E. T. DAVIES, the Rev. Canon A. OSWALD JONES, the Rev. Dr. LESLIE WEATHERHEAD, Sir ALFRED BOSSOM, M.P., Dr. R. CROOKALL, D.SC., Ph.D., Baron E. PALMSTIERNA, G.C.V.O., and others prominent in the Church, Science, and Public Life.

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

DECEMBER, 1958 No. 18

1959 DATES TO REMEMBER

FRIDAY, 16th JANUARY, at Central Hall, Westminster at 6.30 p.m.—Public Meeting and Lecture by MR. HARRY EDWARDS on "The Science of Spiritual Healing."

TUESDAY, 10th MARCH, at Caxton Hall—Lecture by the famous sensitive, MISS GERALDINE CUMMINS, on "Psychical Research."

THURSDAY, 16th APRIL, at Caxton Hall, Westminster, at 6.30 p.m.—Lecture by the REV. DR. IVOR MACHIN on "Towards A Theology of Divine Healing."

SATURDAY, 25th APRIL, at Y.W.C.A. Headquarters, Great Russell Street, Tottenham Court Road. Annual Healing Retreat.

HARRY EDWARDS PUBLIC MEETING

ON Friday, 16th January at 6.30 p.m., Mr. Harry Edwards, the world-famous spiritual healer, will deliver a lecture to the members of the Churches' Fellowship and their friends at the Central Hall, Westminster. His subject will be: "The Science of Spiritual Healing," and the lecture will be followed by some practical illustrations of healing.

Although the Central Hall seats 550, this is small compared with the numbers who usually come along to hear Mr. Edwards, and it therefore is advisable that members should make early application for tickets with s.a.e.—2s. 6d. for members and 3s. 6d. for non-members, and may be obtained from Mrs. G. Vivian, 46 Lyford Road, London, S.W.18. All those who are interested in Healing should not miss this opportunity of hearing Mr. Edwards tell of his work and his outstanding experiences.

ST. MARTIN-IN-THE-FIELDS SERVICE

Canon Carpenter's sermon at our Annual Remembrance Service will be printed in our next issue.

MORE BISHOPS JOIN THE FELLOWSHIP

Four more bishops have this month joined our Fellowship. They are the Bishops of Birmingham, London, Truro and Wakefield. This brings our total number of bishops who are honorary vice-presidents to eight, the others being the Bishops of Sheffield, Ripon, Worcester and Pittsburg.

DR. MACHIN'S LECTURE

Those who have already heard Dr. Machin speak will be looking forward to his lecture to our Fellowship at Caxton Hall on Thursday, April 16th at 6.30 p.m. His subject will be: "Towards A Theology of Divine Healing."

We know that all our members and their friends who are interested in Healing will wish to hear Dr. Machin explain the "theology" of Divine Healing.

MISS GERALDINE CUMMINS TO LECTURE

MISS GERALDINE CUMMINS, the noted "sensitive", will give a lecture to the Churches' Fellowship on Tuesday, March 10th at 6.30 p.m. at Caxton Hall, Westminster. Her subject will be "Psychical Research," to which she appends the sub-title: "A Front-Line Defence of Religion."

Miss Cummins maintains that it does not seem to be generally known that psychic research has proved through scientifically obtained evidence that popular scientific materialism is a false doctrine. Such proof is presented in her latest book: *Mind In Life And Death.* This is mainly an anthology of notable experiments conducted according to scientific methods, by members of the Society For Psychical Research, including Lord Balfour, his learned sister Mrs. Sidgwick, and Sir Oliver Lodge.

Miss Cummins will present a summary of the investigations and the views of these eminent people and of others equally criticial.

OUR AMERICAN FRIENDS

JUST after we went to Press with our September issue, we had a happy visit from our friends in America, the Spiritual Frontiers Fellowship, which is our counterpart organisation in the States.

The President, the Rev. Paul Higgins, and a large contingent of his Council, visited London and met the Rev. Maurice Elliott and Colonel and Mrs. Lester, for a talk and full discussion on our respective work and progress.

The Spiritual Frontiers Fellowship is making most encouraging headway in the U.S.A., as we are doing in this country, and like ourselves they find particular activity and interest in Spiritual Healing.

EDITORIAL COMMENT

THE impact that the work and activities of our Churches' Fellowship is at last making on religious circles is both significant and encouraging. As will be seen on the previous page, we were joined last month by the Bishop of London and three other bishops, and our list of honorary vice-presidents now includes many influential persons in the Church.

The article on our work that was published in *Church Illustrated* last month could not have found prominence in any church paper two or three years ago, and the changed attitude towards us of the ecclesiastical Press is noteworthy.

The fact should never be overlooked, however, that we are an inter-denominational body. Considerable care is indeed maintained to preserve as even a balance as possible in our denominational representation.

Among our vice-presidents is the Rev. Dr. Leslie Weatherhead of the City Temple, and our Council includes Methodist and Congregational ministers. Also, as it is equally important to keep to the fore the layman's point of view, our Council will always have a sufficient proportion of lay representation.

* * * * *

A special Council Meeting was called recently to review the Rules of the Constitution, in the light of our progressive study over the past few years. In some quarters—especially among outsiders—the view had become prevalent that we were concerned only with the study of psychic phenomena, and the Council feel it is necessary to make it clear that this is only one aspect of our research work, and should always be regarded as a gateway towards higher spiritual development.

Some amendment has, therefore, been recommended in the wording of our Aims and Objects, and these recommendations passed by the Council unanimously will be submitted to the next Annual General Meeting. Two of the main alterations suggested are to Aims numbers (i) and (iii), the proposed rewording of these to be:

(i) To encourage the study, within the Christian Churches, of Psychic Science, together with the full recognition and development of spiritual gifts.

(iii) To investigate the discoveries of psychic science and their possible relevance to the Christian faith.

Any opinions or suggestions from members on these points in the meantime will be welcomed and carefully considered.

* * * * *

Considerable prominence was given in the national newspapers a short while ago to the remarkable incident in Winchester Cathedral, which has proved so puzzling to those having no knowledge of psychic matters. An electrical engineer took a colour photograph of the deserted High Altar at the Cathedral, and to his amazement when the photograph was processed it showed 13 people in mediaeval robes around the Altar. Friends who were present when the photo was taken all confirmed that the Cathedral was empty.

The figures were of Tudor appearance, and one was bearded like a Biblical patriarch. The hard marble line of the Altar steps was clearly visible through the transparent bodies of the figures.

The photographer says he has no explanation, and has never had a similar experience before. Colour film experts say this was not a double exposure, and in fact the camera itself was fitted with a device to prevent double exposures.

Canon Roger Lloyd, canon in residence at the Cathedral, wrote to the photographer saying: " If one believes in spiritual presences at all, Winchester Cathedral is exactly the sort of place where one might expect such a thing to happen. . . . Personally, I should prefer the ' spiritual presences ' theory."

The only alternative theory put forward is that, by a chance in a million, the photograph was taken at the exact second when a shadow of the figures on the Great Screen were somehow projected on to the lens. This, however, has been ruled out by the fact that a photographic expert has examined with a magnifying glass the figures in a photo of the Great Screen, and his verdict is that they are nothing like the figures on the engineer's picture. In any case, they would have appeared lying down and not standing up.

There is no doubt that the Canon's interpretation of spiritual presences is the right one, and that will be borne out by all psychic researchers. This incident is indeed a first rate example of spontaneous unconscious psychic photography. For what purpose the spiritual presences were there we do not know, but it just happened that their visit evidently coincided with the taking of the photograph.

The only comment we would add to this impressive incident is to repeat the words of one cleric who said: " I believe that God in His wisdom and providence is allowing many remarkable psychical manifestations to take place at a time when the shadows of materialism and unbelief have crept upon the world, in order that He may give His children grounds for belief in survival after death and in the resurrection of Our Lord."

* * * * *

(*Continued on page* 3)

ANNUAL AT HOME

MEMBERS from widely scattered parts of the country travelled to London to attend the Annual At Home at Caxton Hall on October 10th, and the general view expressed was that it was the best one of the four so far held. A large number and variety of most attractive gifts were generously given by members for the Bring and Buy stalls, and our funds were helped a good deal in this way, especially as one member—who insists on remaining anonymous—doubled the total amount taken. Another member from the provinces who was prevented from attending at the last minute sent a cheque for the amount of his railway fare plus other expenses that he would have incurred.

Members and their friends were welcomed by the President, Sir Cyril Atkinson, and the Chairman, Colonel Lester. The first part of the evening was informal, members sitting round the refreshment tables in friendly talk and discussion. Later, the Rev. Dr. Ivor Machin gave a short talk.

In his address he said: "There is a change taking place within the Church and without it. I am orthodox in practice and in belief; and there is no one so sceptical as the orthodox believer, who is very dubious of anything that might seem to be heterodox. There are a very large number of clergy who are in that position—accustomed to accept the orthodox interpretation of the faith, which has become increasingly materialistic. I suppose I am representative of a large number of clergy, in that I try to attend to my ministry to the best of my ability and welcome everything that will help me.

"I regard the work that this Fellowship is doing as being on the fringe rather than at the centre. You may say that this is wrong, but many share that standpoint. My importance to you is that I am symptomatic of the change that is taking place in the whole of the church. I believe that the number of clergy members who are interested is increasing. Interest has even spread to the bench of bishops! It is permeating into fields where hitherto there has been a good deal of hostility. Jung did come very near to a belief in spiritual forces, apart from the emotions and the collective unconscious, and this tendency is shown in recent works on symbolism in literature, and has application in psychiatry. Psychiatry tends to ignore the spiritual in man. A great deal of modern psychiatry is materialistic and there is a feeling on the margin of psychiatry towards a reunion of spiritual forces which are not yet explained. I have found in what little conversation I have had with academic and medical psychologists that they are, on the whole, most hostile to the realm of psychic study. Yet on the margin there is an awakening interest.

"Something akin to this, too, is awakening on the materialistic side. What we can see as matter is really energy. We are finding that the whole world is best explained in terms of energy. But this statement of the nature of reality and the distinction between energy in its psychic and 'scientific' form have not been well explained. The Duke University experiments in the U.S.A. explained the psychic energy as creating a physical effect. We need a continued study of the relation between matter and energy in all its forms.

"I am as I have said orthodox, yet I am willing to belong to this Fellowship and to support it, and I consider such a Society as this is of great value.

"One reason is that you have the apostrophe after the 's' in Churches'. I try to be Catholic but at the same time I do value the Fellowship of all Christian people. In my Deanery the intellectual climate is about 30 years behind and is still floundering in the 1928 era which was a very materialistic era. I meet a lot of clergymen and doctors and I get more response from the doctors than from the clergy. I value the contribution of people from other religions which they can offer for our spiritual enrichment. Our sympathy and interest should embrace the whole ground of religion and so our own Christianity can become really rich; and it is because this Fellowship does not confine itself to any narrowness of creed that I believe it has the greatest possible value to an orthodox person like myself. My knowledge will be increased by other people's experiences and my attitude towards the truth will be richer. Fellowship is something that we cannot possibly over-value; and the fellowship which we have had together on the occasions when I have had the opportunity of meeting you all have been occasions

(*Continued on page* 4)

(*Continued next column*)

EDITORIAL COMMENT—(*Continued*)

A most encouraging response has been coming in to our Healing Questionnaire from a very representative cross-section of healers all over the country. Up to date between 60 and 70 completed Questionnaires have been returned, with a great deal of valuable and detailed data, and it is hoped that at least 100 will be received.

The amount of time and labour that the Rev. Bertram Woods is putting into this task is very considerable, as after all the initial work of corresponding with some hundreds of healers and many interviews, there will then be the work of sifting and analysing all the data. We are convinced that the results will be well worth the toil, and the Fellowship is fortunate in having such a devoted and enthusiastic leader as Mr. Woods to take on such a heavy task in addition to his busy ministerial duties in connection with his own church.

CHURCH ILLUSTRATED

Owing to unforeseen circumstances, the illustrated feature on the work of the C.F.P.S. which had been arranged for the October issue of *Church Illustrated* had to be postponed to the November issue, in which it was given good prominence.

Members wishing to obtain extra copies may apply for same to the assistant secretary, Miss A. E. White, 31a Chapel Road, Worthing, Sussex. (Price 8d. post free).

AN APPEAL TO OUR CLERGY MEMBERS

At several of our London churches, and at other parish churches in the country, copies of our *Quarterly Review* are on sale in the church porches with other literature. We would appeal especially to our Fellowship clergy members to follow this example in their own churches.

Others of our clergy are including leaflets about the Churches' Fellowship inside their parish magazines.

THE REV. PEARCE-HIGGINS

With regard to the report of the sermon in Westminster Abbey by the Rev. Pearce-Higgins in our last issue, space prevented us from giving more than brief extracts. He asks us to point out, however, that it was Canon Charles Kingsley who first talked about religion being the " opiate for the masses ", and not an Archbishop as stated in the Press reports. Archdeacon Farrer was also referred to inadvertently as Archbishop Farrer.

ANNUAL AT HOME—(*Continued*)

of sharing common experiences. They have been occasions when a clergyman should sit down and listen to the layman. It is most refreshing! A Fellowship like this in which we can have a contribution of spiritual insight from persons who have the gifts of the Holy Ghost, who have not received them by ordination, is of the greatest value.

" Then there is the stress on research. We are constantly seeking among the treasures that God has given us, and I am proud to be in any way onnected with your Fellowship.

" I have come to this conclusion that we must not neglect the two-fold aspect of the gifts of the Holy Ghost. There is a tendency to lay too much stress on the extraordinary charismatic acts and neglect their ordinary expression. I have no psychic gift myself, and I do not think that I have any special gift of healing, but therefore believe all the more strongly that it is the duty of the orthodox Church to return to its Master's original charge, not only to preach, but to heal also."

HEALERS' DAY CELEBRATION SERVICE

A very impressive Healers' Day Celebration Service was held at The Royal Festival Hall, London, on October 25th, which was sponsored by the National Federation of Spiritual Healers. The address was given by Colonel Lester and the wonderful healing demonstration by Mr. Harry Edwards, the President.

The hall was packed to capacity and people were being turned away at the doors some time before the Service started. Colonel Lester, in his address, said he believed this was a time when all sincere spiritual healers—however varied their methods and techniques might be—should be united in one common front to bring home to every man and woman the vital importance of spiritual healing. We should also always show tolerance to those who may be working on somewhat different lines from ourselves.

He contended that spiritual healing was one of the most important matters of our day. He added: " Although I believe we are steadily advancing in our knowledge of its many problems, there is still scope for a tremendous amount of research. In whatever subject we may be engaged, there is always a duty to enlarge our field of research. The very comprehensive investigation now being carried out by The Churches' Fellowship For Psychical Study will yield very different results from the ineffectual Archbishops' Commission of Enquiry."

Colonel Lester said that healers in the real sense are truly dedicated persons, and he believed that God has given to certain chosen men and women this great gift of being used for transmitting healing power—either directly or indirectly. " The physical presence of Jesus is no longer with us today," he said, " but I believe He continues His healing ministry here, and that His hands still heal through dedicated healers. It is important that we should all understand the unifying power of God to bring together all the different approaches to Healing that we see. If the world could only be made fully aware of the possibilities and significance of spiritual healing, what a tremendous thing it would mean! Apart from its actual alleviation of physical suffering, Healing should also bring to people a fuller spiritual awareness, by convincing them that there is something above and beyond this physical world."

THE REV. DR. JOHN MACDONALD

We offer our congratulations to the Rev. John Macdonald of Leeds University, who is the very active leader of our numerous Leeds Study Groups, for having been awarded the degree of Doctor of Philosophy for his thesis on the Liturgy of the Samaritans.

THE RESEARCH COMMITTEE

A MEETING of the Committee was held during September at which discussion took place about the methods of work. The chairman reported that he had continued to receive from time to time, sometimes in very considerable bulk, communications received by paranormal methods, from various members of the Fellowship. Although he was helped in the reading of these by Mr. Lewis, they both felt that the type of communications being submitted were not of great general interest, being largely philosophical and not evidential in nature, such as were probably intended primarily for the benefit of the recipients themselves only. The Committee agreed that it would be a good thing to ask members to submit communications of an evidential nature, and preferably not at too great length. Members of the Committee had met on several occasions to test sensitives, but the results had been disappointing so far. The Committee also felt bound to utter a warning to would-be sensitives not to indulge too freely in automatic writing, or to endeavour to develop mediumship without proper direction from some experienced instructor.

Automatic writing might only be the product of the subconscious mind of the individual, and should not be done for more than short periods once or twice a week. Expert guidance in these matters was essential.

Miss Banks outlined her Research project to the Committee and gave an interim report on replies to her questionnaire already received. She urged many more members to write to her, and noted that in the results already before her, the purely psychic element far outweighs the record of spiritual or mystical experiences, which, however, were as much a part of the research project as the other.

Members having communications or other material, other than that for Miss Banks's questionnaire, are asked to write to the Secretary of the Research Committee, Rev. Donald Bretherton, 8 Elgin Road, Croydon.

It was decided that the Committee should endeavour to draw up a short outline of subjects and materials for possible study and investigation by the groups, drafts to be submitted at the next meeting.

DEEDS OF COVENANT

We are pleased to report that quite a number of members paying the minimum subscription of 10s. 6d. have signed a Deed of Covenant, promising to pay this amount for seven years (or until their decease). We are mentioning this hoping that other members will do likewise. This is a very easy method of helping the Fellowship to cover the present additional cost of postage and printing.

PSYCHIC LITERARY LUNCHEON

Speaking at the Psychic Literary Luncheon, which has now become an established monthly London function over the past three years under the able organising of Mrs. Nathaniel Levitt, Colonel Lester referred to the way in which the work of the Churches' Fellowship For Psychical Study had already raised the whole spiritual level of psychic research. He believed that most people had been concerned at the low level on which it was operated in many quarters, which had done so much harm to the study of the subject in the past. The work of the Churches' Fellowship was proving of tremendous help to so many people who no longer had to go outside their own churches to acquire the real truth about life after death. The clergy members of the Fellowship were helping the people to build up a new philosophy of life that was in keeping both with the Scriptures and with modern science.

The need was more imperative than ever for the Church to expand this common meeting ground with Science, and the time had come when all thinking Christians must really get a move on and take an active part in the work of our Fellowship in their own churches throughout the country.

CAN GRAPHOLOGY PROVE SURVIVAL?

The Rev. G. Maurice Elliott took the chair at a lecture of unusual interest which took place at Caxton Hall on September 30th, when Mr. F. T. Hilliger, a professional graphologist, applied the science of graphology to some automatic writing which had been transmitted through one of our members, Miss Grace Rosher, (whose remarkable experiences were related in the last issue of the *Quarterly Review*).

Mr. Hilliger compared this automatic writing with Miss Rosher's own handwriting and the writing of the communicator " G " before he passed on. Lantern slides were shown to illustrate the fundamental similarities between the original and the reproduced writing. In a detailed report which Mr. Hilliger prepared for the C.F.P.S., he applied the strictest rules to the reproduced writing, and came to the conclusion that " the least that can be said in the presence of such an apparently unprecedented phenomenon is that the writing reproduced by Miss Rosher was, if it is humanly possible, genuinely inspired by the personality of ' G '."

The Rev. Pearce-Higgins very kindly operated the lantern.

CHELTENHAM GROUPS

As Mrs. I. Ratsey will be out of England from January to June all correspondence should be addressed to Mrs. Percival, Stonegarth, The Park, Cheltenham.

BASIC SCIENCE AND CHRISTIAN HEALING

By Dr. Griffith Evans, F.R.C.S.

(*The following is a resumé of the address at the C.F.P.S. Annual Dinner, held over from our last issue owing to lack of space.*)

" May I say that as an office-holder in the Presbyterian Church of Wales I shall attempt to reflect the attitude of that body to psychical research. Our aim is to be theologically sound and scientifically exact. But every trinitarian church, by definition, assumes the reality of the medium through which God reveals Himself to man. It is unnecessary therefore to dwell on the theological side except to suggest that the priest or minister is the ordained medium; that is, he is the *dedicated* or *consecrated* medium. At the same time all believers are called to be priests after the order of Melchisedec, and the doctrine of the Charismata or gifts, teaches us that the individual gift is to be dedicated.

" On the scientific side however there is a deep cleavage of opinion. One school holds that there was no beginning and that there will be no end. Galaxies are receding at such speed that they go outside the reach of the senses and we only *imagine* that the world is limited. Evolution and history record only the fortuitous concourse of atoms. That school of science is partnered by a modern philosophy which publicly disclaims any moral obligation to guide either men or nations. For them psychic research is so much nonsense.

" The opposing school—formerly dominant but now in retreat—believes that the world depends on a First Cause which persists as an enlivening and upholding force. The Einstein Universe is the gravitational field of its own mass. It is, therefore, finite, though unbounded, and held together by its own gravitational field.

" This may appear uncomprehensible, but last Sunday's Brains Trust included a question from two sixth formers who wanted to know what T. S. Elliot meant when he referred to the ' still point on which the world turned.' The representative scientists apparently belonged to our first school for they missed the opportunity to expound the key point which distinguishes the general relativity of our second school from the atomism of the first. Only Sir Eric James—the classicist—saved the situation by relating Elliot's ' still point ' to Plato's ' time, the moving image of eternity.'

" I venture to suggest to the Chairman of your Research Committee that the Unified Field Theory of Einstein is not only the mathematical expression of the philosophy of Plotinus (a system traditionally acceptable to Christian thought) but that it distinguishes with precision between the realms of matter, energy, and consciousness; in other words, the realms of substance, soul and spirit.

" The confusion of thought in Medicine which arises out of the failure to distinguish between these three realms or states of reality, is tragic and deplorable. On the one hand we have the Christian Medical Fellowship—the only organised body of Christian doctors—rejecting the New Testament teaching on divine healing because they are grounded in and bound to an atomistic science. On the other we see for the same reason Christian psychologists emphasising the similarity of the human brain to that of the dog, but saying little or nothing of the similarity between the personality of man and the nature of God.

" I beg you to allow me a few minutes to attempt a description of the bare bones of the unit atom of the Einstein Universe. Everything else, including our own bodies are systems of such atoms and possess the same properties. Every atom is a condensation of energy possessing identity. From it proceeds a stream of energy or radiation which cannot be described except in terms of waves or cycles. Every wave or cycle carries with it a quantum or definite amount of energy, and proceeds from a stationary atom in the shape of a cone of expanding spheres, each going faster than the one before until finally the speed of light is reached. Here all the energy has been used up—there is none to make any more cycles, the gravitational field has come to its natural boundary, and since time is the *period* of the wave, and space is its amplitude, time-space also comes to an end. This is the rim of the universe and it can only be described as a flat plane.

" Now, the atom has length, breadth and depth, that is, it has three dimensions, and is therefore measurable. The cycles also have three dimensions and are measurable and describable. But when the speed of light is attained at the boundary of the universe, the laws of physics (Fitzgerald contraction) demand that three dimensions shall be reduced to two. *All* the energy is conserved but it is now in a planar state which is beyond description. This is the spiritual plane. The zone of cycles is the realm of the thought process and of soul; the condensed atom is the unit of all substance.

" Sensory perception is perception of the radiations which proceed from atoms and are picked up by the receptors of the five senses. Extra-sensory perception is perception which reaches brain cells through channels other than the five senses. When we study them we invade the realm of soul and find that the essence of mind and spirit recedes before us. They reside, say Einstein and Eddington, in the unknowable plane which is the rim of the universe, and which holds *all* the energy in an undifferentiated state of absolute density.

" *But*, and here is the answer to the question of the two sixth-formers, the direction of the radiation

(*Continued on page 7*)

ISLE OF WIGHT MEETING

At the invitation of the C.E.M.S., The Rev. Maurice Elliott went to Bembridge, I.W., on September 23rd, to speak to the Society on " The Church and Psychical Study". Unfortunately the weather was atrocious and wind and rain kept away many who had arranged to attend the meeting. In spite of that, people from Freshwater and Shanklin were present to be amply repaid by a most interesting 45 minutes address. The Rev. Maurice Elliott explained the objects of The C.F.P.S., and how it had grown in membership. Then in a convincing and inspiring manner he gave illustrations of psychical incidents in the Old and New Testaments, and explained the need for the Church to study these matters. The many questions afterwards showed plainly how the interest of the audience had been aroused. News of this successful meeting soon spread through the village and next day many were the expressions of regret that the storm had prevented many villagers from attending. But the good news had spread! People were talking!

BASIC SCIENCE—(*from page* 6)

is reversed by an agency unknown to man. By a Supreme Intelligence, says Einstein; by a benevolent Consciousness, says Eddington. ' Let there be light ' is obeyed in the reappearance of curvature, which becomes the first cycle, the first time unit, the first space unit. About a ' still point ' the flow of energy has turned to become the world. In time we see the moving image of the content of the Eternal Plane.

" Knowledge of the theory of the Einstein Universe compels intellectual assent to the otherwise incredible pronouncements of Scripture.

" Our respective research teams are too puny to receive the immensity of the vision in isolation. We long for union, but are prevented, says Einstein, by prejudice. Perhaps the revelation is withheld until the Church is truly whole and Catholic.

" There is no need to study substance at the expense of the psychic, nor the psychic at the expense of the spiritual, for the three terms refer to interchangeable states of one creation, which is at the same time, both visible and invisible."

. . . . .

Dr. Griffith Evans has recently given a series of four lectures on Basic Science and Christian Healing at the Welsh Church, Charing Cross. They dealt with the frontiers between consciousness, energy and substance from the standpoint of trinitarian Christianity. Typed copies of the lectures on application to Dr. Griffith Evans, 13 Melbury Road, W.14.

OUR CHRISTMAS CARD

There are still a certain number of our Fellowship Christmas cards for sale. These are extremely good value at 2s. per half dozen, the size being $5\frac{1}{2}$-in. by $4\frac{3}{4}$-in., with the outside cover bearing the design on the front of our *Quarterly Review* in pastel blue, and the inside greeting reading: " May Christmas and the New Year bring you every blessing."

As the majority of our members supported us last Christmas by taking at least half-a-dozen each, we hope that if any members have not yet done so they will apply to Miss White at our Worthing office for a supply, thus helping our funds and at the same time spreading propaganda about the C.F.P.S. to those outside our ranks.

THE SEEKERS

Mr. C. A. Simpson, founder of The Guild of Prayer and Spiritual Healing—more familiarly known as " The Seekers", has given several interesting talks to meetings of our Fellowship, and many of our members have derived much benefit from absent healing through The Seekers' Prayer Circles, of which there are a large number throughout the country.

It has now been decided to revive their quarterly magazine: *Beyond*, which ran for very many years before the war, and Colonel Lester has agreed to take over the editorship, as he believes the good work they are doing through these Prayer Circles is a truly dedicated mission and should be more widely known. The first issue of the new Quarterly is to be published next month.

CONFERENCE LECTURES

Stencilled copies of the lectures given at the London and Long Melford Conferences are now available on application to our Worthing office. The London Conference lectures are bound together in one volume, as last year, and it is hoped the price will work out as before, i.e. 6/4 including postage, but please send only orders in the first place and not any money.

The Long Melford Conference lectures are available on tapes or in typescript at 1/3 per copy, including postage, and include: " The Gulf Between the Church and the People " (Sir Cyril Atkinson); " Sensitives: Their Place, Past and Present " (Rev. F. S. W. Simpson); and " The Religious Significance of Psychic Studies " (Rev. J. Crowlesmith).

Study Group leaders are also informed that tape recordings of some of the addresses at both Conferences are available on loan.

The titles of the London lectures were given in our last issue.

ANNUAL CONFERENCE

We were privileged to have as our opening speaker Mr. W. H. Salter, a past president of the Society For Psychical Research, who opened by bringing the greetings and good wishes of this older society to its younger colleague. Mr. Salter gave a very valuable and illuminating account of the growth of the S.P.R. and stressed how very much more the positive side predominated in the results of investigation than was usually believed. He said that he himself found experimentation with negative results very discouraging, and gave us to understand that as far as he was concerned, he considered the balance of evidence in favour of the hypothesis of survival. A slightly abortive discussion, mainly on the subject of psychic healing followed, in which both Mr. Salter and Mrs. Goldney made it clear that the S.P.R. had not taken much cognizance of this aspect of psychic investigation; this, therefore, leaves the field very much open to the C.F.P.S., and Rev. Bertram Woods is already making considerable strides in this direction together with the Healing and Research Committees.

After the first paper an excellent Brains Trust was held at which we were fortunate again to have the wise and skilled direction of the Rev. Dr. Ivor Machin as questionmaster, which enabled members of the Conference to get to know each other's points of view and interests. Topics ranged from religious education and reincarnation, to Spiritual Healing, and a most enjoyable evening was had by all present.

The next paper was by Brigadier Firebrace, President of the College of Psychic Science, who also brought greetings from his organisation. The Brigadier gave an extremely clear and lucid lecture on Apparitions, and while giving us few facts that were not known before, by including the question of materialisations in his talk he covered the whole field, whereas books like Tyrrell's *Apparitions* only deal with the mental phenomena. It was a brilliantly clear and instructive address.

This was followed by a quite remarkable paper by Archdeacon Shepherd on the vision and work of Rudolf Steiner. Those who know little of Steiner's work tend to think of him as a theosophist in his philosophy, but Dr. Shepherd made it perfectly clear that no thinker was ever more Christocentric than Steiner, Christ and the Cross being at the centre of his whole system of thought. The value of Steiner's work for us lies in the fact that this man of great intellectual power and scientific knowledge was also gifted with clairvoyance and inner sight, and his life was spent in the endeavour to convey to modern scientific man the inner meaning of what he perceives externally. Dr. Shepherd left us with a feeling of wonder and awe at the range of Steiner's cosmic picture.

A short session in the afternoon was devoted to an Explanation by Miss Frances Banks of her research project, and to some general discussion.

The session after tea was taken by Rev. John Crowlesmith of Cambridge who spoke of the theological implications of psychic research, and stressed the need for Christians keeping to the groundwork of their faith and not running after different hypotheses, when actually the great majority of the facts could well be fitted into the framework of our beliefs.

In the evening Mrs. Ena Twigg gave us an interesting account of her own development and of how her clairvoyance and clairaudience operated. The human interest of the biographical details which she gave helped her hearers to a better understanding of the difficulties and the delicacy of the machinery which mediums use or misuse according to their depth of understanding of themselves, and the mechanism of their own minds. She also conveyed to us her own sense of integrity and dedication in her work.

After a short interval she concluded by giving a demonstration of clairvoyance in which a great deal of excellent evidential material was produced.

Last, but by no means least in value and interest, was the paper given by Mrs. Madge Stevens on Wednesday morning, the absorbing interest of which was carried over into the final period of discussion. Mrs. Stevens is a practising psychotherapist, using the methods of Scientology, a technique of mental analysis discovered and elaborated some ten years ago in America by Dr. Ron Hubbard. In common with Freudian and Jungian techniques it requires the patient to recollect earlier traumatic personal experiences, but appears to do so more rapidly than these analytic methods, and also to put a different interpretation upon them, and cures can often be effected by a few weeks of intensive treatment by the " auditor " as the therapist is called, whereas ordinary analysis often takes months or even years to complete. The interesting feature of her talk from the C.F.P.S. point of view was the profoundly religious basis of the philosophy—God, survival and purpose being all essential features of the system, unlike Freud who is hostile and Jung who is somewhat indeterminate in his attitude to religion. She gave cases where a going back in recollection to earlier experiences had apparently far transgressed the bounds of the present earth life of the individual and had led them back to memories of shocks and fears suffered in earlier lives which the individuals had apparently carried over with them and which were responsible for the failure to adapt to the conditions of life today. These facts, if true, give scientific support to the views of Steiner on reincarnation, and it was pointed out in discussion that in the early ages of Christianity there had been

(*Continued on next page*)

REV. G. MAURICE ELLIOTT IN CROYDON

The Rev. G. Maurice Elliott recently paid a visit to the United Men's Forum at Addiscombe, Croydon, and spoke on the subject: " The Christian and Psychical Research". His address evoked great interest and he was plied with questions when he had finished speaking. Mr. Elliott referred to the great supernatural events related in the Bible and to modern parallels revealed through psychical research. He reminded his audience of the real need for the Church today to rediscover these great truths and that mighty works would again be manifest through a Church enabled by the Holy Spirit to fulfil Christ's commission to preach the Gospel and heal the sick. The Rev. Donald J. Bretherton presided over the meeting which was composed of men drawn together from two Anglican and two Methodist churches. Many of those present asked for fuller information and expressed a desire to study the subject more fully. It is hoped that it will be possible to start a study group for those eager to investigate the subject more completely.

SUBSCRIPTIONS

If members whose subscriptions fall due before March next would kindly help us by forwarding them without notification, it would help considerably towards a saving of postage, which is a heavy item in our expenses.

ANNUAL CONFERENCE—(*Continued*)

a considerable body of eminent Christians, among them Origen and Augustine, who had held reincarnational beliefs, which were not incompatible with the main Christian tenets of faith in God the Father, Christ the Saviour and the Holy Spirit.

All the papers of the Conference were on an extremely high level, and members of the Conference must have come away with the feeling that there were more things in heaven and earth than the study of the purely psychic side of life, and that while belief in survival is an essential feature of any sound religious philosophy of life, the more one studied the reach of the mind, the more one realised that the higher spiritual levels also demanded our study, since from these spring the true issues of life.

The members of the Conference were very comfortably housed and catered for by the staff at Berridge House, and owed their thanks to the care and trouble taken by Mrs. Vivian in making all the preliminary arrangements.

There were some 50 resident members but many more attended the lectures.

The Conference was organised by the Rev. J. D. Pearce-Higgins, who took the Chair at most of the sessions.

HEALING IN AUSTRALIA

ARNOLD WYLDE, late Bishop of Bathurst, recently wrote to one of our members, Mrs. Aileen H. Cooke, as follows: " There is very little opposition out here among doctors to Spiritual Healing, I rejoice to say . . . May God bless and guide and guard The Churches' Fellowship for Psychical Study."

Mrs. Cooke then relates this experience. " Many years ago, at the suggestion of our dear friend Arnold Wylde I took my husband to Bathurst to the Mission of Healing which Mr. Hickson was conducting in the Cathedral there.

" We stayed with the then Bishop (Long) for two days. The Hicksons spent an evening with us and so we met them personally too.

" It was a time of intense spiritual enlightenment and power—quite unforgettable.

" Although my husband did not receive physical healing, he could say a year later, when he lay dying . . . ' I wouldn't have missed this year for anything.'

" Arnold Wylde was with him then, and I was glad that he heard this, because, when he suggested our attending the Mission, he had said . . . . ' Even if you do not get bodily healing, you cannot fail to get spiritual help and blessing.' He knew then that these had been received.

" I am gald to say that several others whom he sent to the Mission received their *physical* healing as well—to his great thankfulness and joy.

" I do not think Arnold Wylde would have called Mr. Hickson a ' talented individual ' (see p. 21 of *The Church's Ministry of Healing*). He would have chosen other words. He had a deep and lasting admiration for him, and he recognised and reverenced in him a gift of the Spirit which he knew he, himself, was not endowed with—the gift of Healing.

" At the Services in Bathurst Cathedral, Bishop Long followed Mr. Hickson along the altar rails, giving blessing to each sufferer after Mr. Hickson had laid his hands on him, or her.

" Thus Church and Healer were working together with GOD.

" In Sydney, each Service was attended by doctors and nurses, and, at the end of the Mission, they too came up to the altar rails and received the laying-on-of-hands and blessing.

" One young nurse, who had postponed an operation on a growth in her neck so that she might give her services at the Mission of Healing, discovered next morning that the growth had disappeared.

" The Hickson Missions all over the world were sponsored by the Church in those days. The attitude was positive, forthgoing, and expectant,"

MIDLANDS CONFERENCE

The members who attended this Conference had a most exhilarating experience and the general impression was " I wish it could have been longer." The Centre itself is absolutely perfect for a Conference—the food excellent and a staff that gave us every attention. Our only disappointment was the small attendance. This was due in some cases to illness and in others to the inability of members to get away from their work. This was the more regrettable as some of the speakers came from long distances, and the Archdeacon of Richmond who came down from Ripon had to travel back the same day.

Unfortunately the Rev. John Macdonald of Leeds was unable to be with us owing to illness.

The speakers and their subjects were as follows:

The Archdeacon of Richmond—*Survival of the Body.*

The Rev. Bertram Woods—*Healing in the New Testament.*

The Rev. Allan Barham—*Some Experiences of Direct Voice Mediumship.*

The Rev. Charles Harrington—*Expanding our Horizon* (mentioning Flying Saucers).

The Rev. F. S. W. Simpson—*Sensitives, their Place, Past and Present.*

Ben Herrington—*Psychic Gifts.*

The Rev. Canon A. P. Shepherd—*A Stairway of Being.*

Mr. Boyd spoke on the research work of our Leeds Group.

In his address, the Archdeacon of Richmond said that the materialist's constant propaganda was to the effect that at death the soul is snuffed out like a candle. The fact is, however, that body and soul belong naturally to one another—and are therefore destined to be reunited—according to the natural law.

" The resurrection to which Christians look forward is not merely a survival of the soul, it is a rehabilitation of the body—a rejoining of the body to the soul. When St. Paul stresses that there is an earthly body and a celestial one, he is right. That the difference between a blade of wheat fully grown and the shrivelled seed dropped into the ground months before, is a faint indication of the difference between our body as we know it now, and our body as it will be in the life to come. I am well content to believe that my present body is an inadequate symbol of that new body which will be mine in eternity.

" The soul cannot work without a body, in this life and in the next. Your personality will not become lost after death; it will live on, with all the liabilities it contracted here. Thus this life is the one great chance of proving whether we want heaven or not."

(*Continued at foot of next column*)

CURIOSITY

(The following article is contributed by a Friend of one of our hon. vice-presidents who wishes to remain anonymous.)

I SUPPOSE no word is more often on a child's tongue than " Why? "

Like a bird it chirps all day long—" Why—Why—Why? " and grown-ups, who are supposed to know everything, cannot always provide the answers.

I recollect asking an older sister a troublesome question, an exciting question, and her answer, " I don't know ". I pursued the question, " Will I ever know? " And still the same answer came, " I don't know ".

Perhaps she had asked herself this very same question and did not like to tell me so. For even grown-ups ask " Why? " and receive no answer.

I am asking myself a question at the present time, and not myself only, but am questioning others, for I have experienced something strange, with multiplying incidents. And the only answer I get is, " I don't know ".

The problem first raised its head some years ago when some friends were considering the buying of a new house. There was one they liked and wanted us to go and see. " But " they added, in dark whisper, " we hear there is a mystery about it—a ghost—so be very careful not to refer to it, for Mary (their devoted maid) wouldn't go if she heard there was anything of that sort."

This took me by surprise. We had been brought up to consider the subject of haunting as the veriest nonsense, not to be mentioned, let alone discussed. Yet here were these friends giving it serious consideration. How impossible, thought I, and looked on the idea as ridiculous. I didn't even trouble to ask " Why? " at that time. Ghosts, spectres, apparitions meant nothing to me then; whereas now . . . !

Strange things have been happening of late years, convincing me of conditions beyond explanation but which come within reality.

Some time ago I was staying in London. The bedroom I was given was large, with dark green curtains and a darkish wall-paper. It was a quiet room, and I slept soundly till suddenly the room was flooded with light, and from what appeared to be an alcove there rose from a stooping position a young man in clean blue overalls. As he straight-

(*Continued on next page*)

MIDLANDS CONFERENCE—(*Continued*)

We hope to be able to repeat the Conference next year but in view of the financial loss which amounted to £18 on this year's Conference, we shall have to be assured of a larger attendance from our Midland and Northern members.

ened himself I saw that he was carrying something, suspended, in his hand. His movements were so ordinary and deliberate that I spoke to him. I said, " Have you come about the electric light? " Whereupon he grinned, showing large white teeth, and disappeared. I was nonplussed. I sprang out of bed and opened the door into the passage. It was brightly lit. So were the stairs beyond. All was silent and still as in the depth of midnight. There seemed nothing to be done, and I went back to bed. Strangely enough I felt quite composed, and fell asleep almost at once. Next morning I reported what had happened. No explanation was offered, and the only comment was, " There was a telephone in your room. Why didn't you ring the night porter? "

On another occasion I had the same room, and wakened in the early morning to see a maid in old-fashioned dress and large white cap and apron carrying a pewter tray with pewter teapot on it. But the tea was clearly not for me. She passed from the foot of my bed close by me to the right, and vanished.

In the same room (I think it was on a Sunday), I saw a little old woman pass through. She was wearing a small bonnet and a short old-fashioned cape. Her hands were clasped in front of her, and she went on as though to church, without looking up.

Adjoining another room, that I later occupied, but not communicating with it, was a bathroom. I had but to open my door, and I could stretch out my hand to the bathroom door. One day I heard a crash as of things falling, and into my room, through the wall, there stepped a middle-aged woman, this time in modern dress. She looked at me, or I should rather say, she looked in my direction, for in each of these apparitions there has never been any light in the eyes. As she stood there in a rather defiant attitude, I said, " This is my room. Have you made a mistake? " She neither spoke nor moved. " Oh, do you know me? " I asked. But in silence she turned and walked out.

These appearances came to me in a particular place and provoke the question " What? " as well as " Why? " Did they belong to that place? Why should I see them?

Only lately, when I was sitting at my desk, in broad daylight, in my own house, I suddenly found a tall thin man standing by me. He was of this day and age, a cheerful looking person with dark hair. He didn't speak, neither did I. He was there for a moment—and then he wasn't.

Was this a vision, or some trick of the mind?

I was reflecting on this while resting on the sofa the other day, and thinking it was some time since I had had any of such strange visitors, when the door opened, and in came a maid I had not seen before. She was carrying a sheaf of pink flowers

(*Continued on next page*)

BOOK REVIEWS

The Bible as Psychic History by the Rev. G. Maurice Elliott. Published by Rider & Co. Ltd. (13/1 post free).

The possible authenticity of the Bible is a subject of continual controversy. Some people dismiss the signs and wonders that form so integral a part of the text as utterly incredible, while others contest that they must be accepted as literal fact.

This new book by Mr. Elliott, to be published next month, is clearly written and up-to-date, and explains how modern psychical knowledge can illumine the entire Bible story. Its survey of the Old and New Testament " miracles " reveals an astonishing similarity with more recent psychic phenomena, and gives us a new and important interpretation of these Bible stories, showing that many might quite well be historical.

The fact that such things no longer occur as a normal accompaniment to Christian life is due to the fact that we do not properly understand their implications.

The Rev. Maurice Elliott is ideally qualified to write such a book. He is well-known to everyone as honorary secretary of our Fellowship, and he was a member of the Archbishop of Canterbury's Commission on Divine Healing and of its Theological Sub-Committee.

Look What I've Found! by Laurie Worger. Published by The C.W. Daniel Co. Ltd. (12/6 net.)

This book, written from wide personal experience is to help ordinary busy people understand how they are inextricably connected with vital spiritual laws of tremendous importance to their present happiness, health and future well-being.

Presented without dogma and illustrated with modern analogies, it enables the reader to comprehend many wonderful things concerning themselves personally.

It elucidates to people many questions about life in general, and life after death, and will greatly help those who wish to know more of Spiritual Healing. It also opens the way to a more realistic understanding of the teachings of Jesus.

Conclusive Evidence for Survival After Death by H. Norman Hunt. (8d. post free).

This is a remarkable booklet recording certain events which took place recently, and we consider this to be one of the most conclusive pieces of evidence for survival after death, which stands up to the most critical analysis.

* * * * *

A CALL TO ADVERTISERS

May we make another appeal to those of our members engaged in such commercial concerns as hotels and boarding houses, restaurants, estate agencies and other businesses where any advertising outlay can be deducted from their income tax assessment.

We would like to take this opportunity of thanking our good friends and active C.F.P.S. workers, Mr. and Mrs. E. K. Mills, leaders of our Torquay Study Group, for the generous way in which they have supported us during the past year by their display advertisements in the *Quarterly Review* of their lovely hotel at Torquay, and also those other members who have taken space in the Classified Advertisement columns.

CURIOSITY—(*from page* 11)

done up in the way the local florist always sends them. " Oh," I thought, " who has sent these? What are they? " I sat up—and there was no maid—and no flowers!

These strange occurrences have been manifest to me through sight. But sound is another track along which mystery has reached me.

One night, while sleeping, I seemed to be hearing an orchestra playing most beautiful music.

I listened, and by now I was fully awake, until the sound ceased. I slept again, and the music continued, for some time. Then it changed into a painful groan, long sustained, which finally woke me, and still rang in my ears.

Wondering whether this sound could be an alarm of any kind, I telephoned to the night porter to ask. He replied, " No, nothing was sounding." I then asked whether he had heard the music of the orchestra, to which he returned the same answer. There was no music, in the house or outside. Yet to me it was so real. Had I dreamt it? Or was it something only audible to the inner ear?

Another time, in our own home, my husband and I were sitting by the fire, when we heard a heavy thud as of something falling. We both felt alarmed. As he had not been well I went out to investigate. All was quiet and still. I called, and looked down the passage and into other rooms. There was nothing to account for the noise. I went back to my husband who suggested it might have been the gardener-chauffeur who always locked the back door before going home at 10 p.m. But the back door *was* locked, and it was after half-past ten.

These experiences support my conviction that there is more in heaven and earth than can be explained by human philosophy. Although religious beliefs have drawn me to no conclusions or even theories about the strange apparitions I have mentioned, I am firmly convinced that the spirit in man never dies.

STUDY GROUPS

Liverpool and Merseyside

Monthly Healing Services are held by our Liverpool Group at St. Luke's Church. An additional meeting was held on November 6th at Church House, when the Rev. J. Parker of St. Agnes' Church gave an address on " Laying On Of Hands ".

Through the generosity of members, the Group is now building up a large collection of books for their lending library. They have also formed a Reading Sub-group, for the reading and discussion of recommended books on psychic science. A further activity of the Group is the holding of a weekly Meditation Hour every Thursday evening.

Folkestone

A very full and varied winter's programme of speakers has been arranged by Mrs. Dickens Yates, the chairman. At the Annual General Meeting of the Group, Lady Pares, Mrs. Walker, and Mr. Basil Howell were elected as vice-chairmen; Mrs. Warren, secretary; Mrs. Sharpe, deputy secretary; Mrs. Horsnail, treasurer; and the Rev. M. Blake, chaplain. Major Vaughan is leader of the Healing Sub-group, and Mrs. Davis secretary. Major Cathcart-Bruce is chairman-elect.

PRAYER BOOK REVISION

BY THE REV. CANON W. S. PAKENHAM-WALSH.

One of the aims of the C.F.P.S. is to study and revive the gifts and graces of the Holy Spirit, and perhaps one effective way of doing this might be to aim at the restoration of the old order of the Catholic Year with its emphasis on Whitsunday.

The change made to Trinity Sunday was due, it is generally believed to the fact that Thomas a Becket was consecrated Archbishop of Canterbury on Trinity Sunday 1170, and to honour his memory and to keep his martyrdom before the Church of England. Some may think that it makes no difference from which date the Sundays are called, but the actual result has been that while Becket today is scarcely remembered, Whitsunday in England has practically become a Bank Holiday.

In my little church at Sulgrave, I used to announce the latter Sundays of the year with a double title:

First Sunday after Trinity

Second Sunday after Whitsunday, etc.

And this sometimes led to Questions and Answers and to the arousing of interest in the order of the Church's year and in the importance of the Whitsuntide season.

A PRAYER FOR OLD AGE

O Father of Mercies and God of all Comfort, our only help in time of need, I come unto Thee for help to meet the trials of advancing years. Look graciously upon me and the more the outward man decays, strengthen me the more continually with Thy Grace in the inner man. Give me courage and patience to bear the infirmities, privations, sorrows and loneliness of old age. Help me fight successfully its temptation to be exacting, selfish, unreasonable, irritable and complaining. Preserve my mental faculties unimpaired to the end, keep my heart and affections warm, so that I may never fail to sympathise with joys, sorrows and interests of others and to be deeply grateful for the love and forbearance of those around me. And so fit and prepare me against the hour of death that I may be able to face it fearlessly, trusting in Thy promise to be with me as I pass through the Dark Valley, so that departing in peace my soul may be received into Thy Everlasting Kingdom, through the merits and mediation of Jesus Christ my Lord and Saviour.—Amen.

(Copies of this Prayer may be obtained from the Vicar of Oakham Parish Church, Rutland.)

We wish all our readers health and happiness at Christmas and throughout the New Year

HEALING REPORTS

Will all those Study Groups which have not yet forwarded their quarterly healing report for the period to October 31st, please send them as soon as possible to the Hon. Secretary of the Healing Central Advisory Committee, Mrs. R. M. Lester, 57 Petitor Road, St. Marychurch, Torquay, Devon.

BOOKS AND PAMPHLETS

" Residue of Days "
By Hugh Redwood (3/10; cloth, 6/6).

A striking book on the author's miraculous healing, when he had refused to undergo an operation in 1956.

" New Concepts of Healing "
By Graham Ikin (13/4).

A book for all who are seeking to understand the truths of Divine Healing.

" The Resurrection "
By the Rev. J. D. Pearce-Higgins (2/3).

A first class exposition of the facts of the Resurrection and its true interpretation in the light of modern paranormal phenomena.

" Towards The Hereafter "
By Reginald M. Lester (12/10).

A sequel to the author's previous book on his personal psychical experiences, with special inquiry into all aspects of non-medical healing.

" Facing Facts "
Series of booklets (1/2 each) by the Rev. Maurice Elliott.

Including: " These Signs Shall Follow Them That Believe "; " When Jesus Spoke to the Dead "; " Is Mediumship Forbidden in the Bible? "; " Bible Contradictions "; " The Witch of Endor " and others.

All prices are inclusive of postage, but the Fellowship is willing to pay the postage on all orders to the value of £1 or over.

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion, and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as possible.

To—The Assistant Secretary, 31A Chapel Road, Worthing, Sussex.

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME.....
BLOCK LETTERS PLEASE.

ADDRESS.....
BLOCK LETTERS PLEASE.

What is
The Churches' Fellowship for Psychical Study?

IT IS—

1. A Fellowship within all the Christian Churches which are affiliated to the World Council of Churches.

2. All members of these Churches are eligible for full membership. Members of other Christian Churches may join as Associate members.

3. Its object is:—

   (a) To afford an opportunity for Clergy, Ministers and Laymen to study to-day's psychical phenomena to see what relation, if any, they bear to the psychical phenomena in Holy Scripture.

   (b) To study all aspects of spiritual healing.

   (c) To form Study Groups for Members in cities and towns throughout the country in order that the Churches may become the psychical guides, as well as the spiritual and moral guides of Society.

   (d) To hold Meetings in Church Halls, Church Rooms, Public Halls, Drawing Rooms, etc., to enlighten the Public and to help them with the queries that are bound to arise when studying a complicated subject like psychical science, and to guide and instruct those who have " Gifts of the Spirit."

   (e) To circulate literature on the highest level of religious and scientific integrity.

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Torquay, Devon.